

# RAMADAN

## IMMERSION



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### Introduction

- Spirituality is the mechanism through which we can draw meaning from that which exists around us.
  - In Islam, spirituality and religion go hand in hand.
  - As we grow older, the relationship between these two grows deeper.
- It is important to put into practice text about spirituality in order to be able to have both inward and outward views on life.
- In terms of religion, we have 3 parts:
  - Islam - Practice
  - Iman - Theology
  - Ihsan - Spirituality
- With a combination of these 3 parts of our religion, we are able to have depth in our perception.
  - As we enhance our depth of perspective we are able to draw more meaning from what is around us.
  - The Prophet SAW was able to see things from his own perspective, as well as from the perspective of others which is what made him so great.
- If everything is about the form and the external actions, the internal state will be neglected.
- All 3 components of our religion are essential in order for a person to have depth in their perception.
  - Islam and Iman can be memorized, however, Ihsan must be experienced

## Review

- Imam Al-Haddad begins his book by speaking about yaqeen (certainty) because he wants to inform us what the end point is.
  - The book begins with the end point because it is understood that every person begins at a different place but can still have a common destination.
- Then the book discusses niyya (intention).
  - This gives us the understanding of why we are doing what we are doing
- The third chapter is on Muraqabah
  - Muraqabah is the practice of looking over your heart so that your heart looks over you.
- All of these are steps which a person does before they actually begin to move towards the goal (yaqeen)

## Chapter 4: On The Inner and Outer Self

- Imam Al-Haddad begins by explaining that each person has different parts that make them who they are in their entirety.
  - In order to understand ourselves, we must look at both the external parts as well as the internal parts.
- These parts include:
  - External
    - Jazad/Badn - Physical Body
  - Internal
    - Qalb - Spiritual Heart
    - Ruh - Soul
    - 'Aql- Intellect
    - Iraada - Sheer Will
    - Nafs - Ego
- Allah SWT stated in Surah Al-Teen:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have indeed created man in the best of moulds (95:4)



- A human's beauty does not only come from external appearance but internal appearance as well.
- Allah SWT looked into the hearts of His servants and he found that the best of hearts was the heart of Muhammad SAW and He chose him for Himself and endowed him with the duty of being the messenger for mankind.
  - Allah SWT looked to see who had the best heart to select the last Messenger SAW.
- The Prophet SAW tells us that Allah SWT does not look at our bodies, but He looks at our hearts and deeds.
- Imam Al-Haddad tells us that we must take time to look at and improve these inward states.
  - The utilization of these inward parts begins with introspection.
- We want to look at our inner selves because that is where Allah SWT also looks.
- Society teaches us to look at outward appearances for self-esteem while our religion teaches us to look inwardly for peace.
- Imam Al-Haddad teaches us to draw our sense of self from where Allah SWT looks to, not to look to others for validation.
- The Prophet SAW said: Indeed for Allah SWT there are vessels among the people of the earth and the vessels of your Lord are the hearts of His righteous servants. He loves the ones who are most soft and gentle.
  - The Prophet SAW is informing mankind that the connection to Allah SWT is through our internal selves.
- Allah SWT never mentioned the inward and outward in the Quran without beginning with the inward.
- The Prophet SAW would make dua: Oh Allah make my inward better than my outward and make my outward virtuous.
- Allah SWT continues in Surah Al-Teen with:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then do We abase him (to be) the lowest of the low (95:5)

- This shows that as humans have the ability to be both beings of beauty and beings of ugliness.
- A person can find the state of their inner self by looking at how they treat those around them outwardly.
- When we look at the duas of the Prophets in the Quran, we see that they ask for betterment of their inward states, not their outward states.
  - When the inward changes, the outward will change with it.
  - When you feel different internally, the way that you see things outwardly begins to change.
- Imam Al-Haddad continues by speaking about those who say that their inward state is good, but continue to abandon those acts which Allah SWT has commanded us to do are not being truthful.
  - An inward state can not be thriving if the outward begins in engaging in acts of disobedience.
  - The Prophet SAW indicated through the companions that they struggled with certain parts of the religion.
- He continues by stating that if the only thing we focus on is the external being, and we ignore the internal state, this is evidence that we are doing it only for those around us.
  - If we want to know who we truly are, look at how we are when no one else is watching.
  - Reflection in our tradition is meant to be productive, not self-deprecating.
- Throughout the month of Ramadan, the devils are locked up, but a person can still have thoughts that are good or evil.
  - There are different types of thoughts:
    - Rabbani - Divine thoughts
      - Thoughts which come from Allah SWT are those that are purely good.
    - Malakaani - Angelic/spiritual
      - These thoughts are still good but slightly less good than the Rabbani thoughts.



- These thoughts will allow you to perform additional good acts like sunnah and acts of kindness.
- Nafsaani - Egotistic thoughts from the nafs
  - These thoughts tell us that we do not need to do the extra good acts.
  - The nafs is lazy and it is making the decisions.
- Shaytaani - Thoughts from shaytaan
  - These thoughts are those that tell us to leave good acts completely.
  - These thoughts get chained up with the Shayateen in Ramadan, however the other types of thoughts are still present.
- It is important to focus on the nafs (self) and our own desires and how much we give into these thoughts and desires.
- The thoughts which come from our nafs show us who we truly are.
  - Once we recognize these thoughts we can begin to improve ourselves.
- This chapter does not tell us to abandon the outer self for the sake of the inner self, but it tells us to engage both and to do more for the inner self than the outer self.